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and discontinue his treatment; and, indeed, if he be astute enough, he may decide to have no truck with any case that seems too far gone. For it is generally held that sorcery sickness cannot be cured by the ordinary methods of the healer. Failing other explanations, therefore, he adopts this most pessimistic one. Sorcery is, in fact, the native's exegetical last card.

It is not my intention to deal with the methods of the sorcerer further than to say that (*a*) they follow the characteristic procedure in which some symbol of the victim is subjected to a treatment representing in symbolic form the sickness which it is hoped may afflict him; and that (*b*) this process is thought to be made infallible, i.e. the hoped-for result of it inevitable, by the addition of some element of a supernatural character which is known only to the sorcerer. Examples of their methods have been supplied in the essay on Orokaiva Magic, to which the reader is referred. At any rate they need not enter into the subject of the present chapter; for what concerns us here is not the actual practice of black magic, but that entirely disproportionate belief in its practice which has so often supplied a diagnosis of disease.

Common-sense Treatments

We may now turn our attention to native methods of treating disease. These may be considered under three heads: (i) Common-sense, (ii) Expulsive, and (iii) Placatory (which, by the way, are not meant to correspond with the three heads under which were classified the causes of disease).

To the first division there belong a number of treatments which, whatever their degree of futility, seem nevertheless to be straightforward and 'common-sense'. Wounds, for instance, are washed and subjected to a treatment of hot air, blown through a tube of heated bark or banana stalk. After that they may be given a hot compress of leaves. For snake-bite the treatment, I am told, is to cut about the bite and let the blood flow. For headache there is the old remedy of blood-letting from the forehead (by means of a series of small cuts).

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small cuts). For the open sores (*kini*) or ulcers, which so 752
commonly afflict the natives, there are a number of remedies in the form of applications. One consists of the scrapings of the bark of the Goru palm mixed with dry coco-nut; another of the green fruit of the tree *Puga* (which contains a poison) mixed with ashes; another of a paste of lime and the scrapings of a bark called *Popo*. These are only examples. The different treatments are innumerable, and it does not appear that they are widely known, for inquiry will always discover new methods in new places. Nor can it be said that they are very efficacious, or even that they are often employed. I have seen a man wearing a very neat bandage of leaf on his heel tied about his foot: it covered an application of *gamboja*, a kind of phosphorescent fungus, which he said generated heat. But sores are commonest on children, and as it appears that some of the remedies are painful the children refuse to endure them and soon tear off the bandages. In most cases, therefore, the sores are left to look after themselves.

For the skin disease, *tinea imbricata*, commonly known in 757
Papua as *simpoma*, the natives have a number of remedies which, as far as I know, are all ineffective. I can cite a kind of astringent fig juice, scraped yam, and wallaby blood. The last may seem to us magic pure and simple, though it is, no doubt, as much common-sense to the native as our own idea that mutton fat is good for the complexion is common-sense to us.

In ordinary indisposition a man lies down as close as he 758
can to the fire and is nursed by his wife, who will support his head in her lap. He often removes his *bo* and goes completely naked, though I do not know of any reason except that it makes him feel more comfortable. A sick man often moves with his wife to a garden house or some other secluded place in order to secure peace and quiet. That is the ostensible reason for what is quite a voluntary isolation; though I have known a sick man to vacate his house because he suspected the presence of a *sowai*, so that maybe when the patient retires into isolation it is more than the mere noise and bustle of the village that he means to leave behind him.